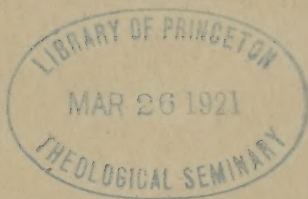


THE HIDDEN LIFE
OF THE
HEART



Hall



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The hidden life of the heart

The Hidden Life
of the Heart.



Arthur C. A. Hall.

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The Hidden Life Of the Heart

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Thoughts from the writings of
Father A. C. A. Hall, late of the
Church of St. John the Evangelist

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Edited by A. M. O.

❖

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To Mrs. John L. Gardner,



By whose largeness of heart Father Hall
and his noble work greatly
profited, this book
is respectfully
dedicated.

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Introduction.



A young Anglican Priest came to this country from Cowley, in England, eighteen years ago. He was then known simply as the Rev. Arthur C. A. Hall, M. A., a member of the Society of St. John the Evangelist.

Beginning his work in a subordinate position, as one of the clergy of what is now the Mission Church of St. John the Evangelist, Bowdoin Street, Boston, his identity was lost for a while in the Order with which he was connected, and which was regarded at that time with little favor in this city where American and Puritan prejudices are very strong; for the Order was English and monastic, the members of it always appearing in their habit on the streets.

But these Cowley Fathers did their work faithfully, building up a strong and powerful Church, making themselves useful in the

most practical ways and winning the hearty respect and affection of the people, in spite of the disadvantages of their position.

In this work Father Hall bore his part, first as a follower of others, finally as the leader.

It was not long before Bostonians (ever ready to recognize intellectual ability) discovered in him a man of unusual powers of thought and speech.

Thoroughly educated at Oxford, finely trained by the Order with which he was identified, a keen student, a close and intelligent observer of men and events, a speaker of great ardor and force, he soon came to fill a large place in the religious life of Boston.

His labors were abundant. Not only did he do much of the preaching in his own Church and a large share of the parish work, but he wrote a great deal for publication, assisted his clerical brethren in their services, and held Missions, Retreats and Quiet Days in almost every part of our country.

Such labors, coupled with the varied information, the broad sympathies and the charming personality of Father Hall, finally made for him a wide circle of friends, and gave him a constantly increasing influence in this Diocese and in the whole Church.

Hence he has held high official positions amongst us, and has fulfilled the duties of them with singular intelligence, industry and fidelity.

But the discriminating critic in reviewing Father Hall's career in the United States, ended by his recall to England a few months ago, will doubtless maintain that his chief claim to the reputation that he has achieved and to the affectionate remembrance in which he will be held in the hearts of the people here, rests upon his unsurpassed ability as a spiritual teacher.

In parish work, in services in Diocesan and General Convention, in the logic and learning and eloquence of his sermons and in the ability of his controversial writings he has a good many equals.

But in his deep practical knowledge of the word of God and of the human heart, in his power to awaken the spiritual longings of the nature and to satisfy them with God's truth, to excite and direct devotion, to make one's faults plain and painful to one's own mind, and to put one in the way of correcting them, to throw light upon duty dimly seen before, and impel one to do it heartily, he has few peers and no superiors, in the estimation of those who know him well and have a wide

acquaintance among the clergy of the Church.

And for nothing else is the human soul so grateful as for this direct appeal to its inmost self, as is seen in the imperishable influence of such books as THE IMITATION OF CHRIST and the feeling of personal affection for the writers of them.

No wonder, therefore, that when Father Hall's ministry in America was closed by his recall to England, that one of those who felt deeply indebted to him for the helpfulness of that ministry should wish to gather up some of the fragments of his teachings in a volume that might be a *souvenir* of him and an aid to those who could no longer hear the voice of the teacher. This work has been done by a loving hand and for it that hand alone is responsible.

I have been asked to perform the modest part of writing an INTRODUCTION to this little volume, not because I have stood with Father Hall in his distinctive doctrinal positions, but because I have appreciated his influence as a spiritual teacher, and especially as that influence has been so powerfully exerted in my own congregation in several courses of Lenten lectures.

I trust that during this Lent and for years to come we may be taught and moved in

some slight degree by the same teacher, though far away, by means of this little book that is now sent out to do its part in the Hidden Life.

JOHN S. LINDSAY,
ST. PAUL'S CHURCH,
BOSTON.

FEAST OF THE CONVERSION OF ST. PAUL,
1892.



Hidden Life.



LIKING AND LOVING.

We are accustomed, perhaps, to think of Love as if it were only an intense and superlative form of Like. But surely this is not always the case. Love may be more supernatural, while liking is altogether natural. You may love with a true Christian charity a person whom you do not at all like. You should love, but you cannot like, your enemy, one who has done and is doing you wrong, or one who is naturally repulsive. You should love and be willing to sacrifice

yourself, your time, your thoughts, your money, your care, for one who has sunk low in moral degradation, if so you may help to rescue and restore him ; you *love* him for the possibilities of good within him, for the image of God that he bears, however marred and defiled ; but you cannot *like* him in his degradation and unloveliness. You may have a yearning, pitying love, when you cannot entertain a feeling of friendship, for this involves both esteem and a certain congeniality and familiarity only with a few.



CHRISTIAN CHARITY.

The Christian knows none whom he is not to love and pray for, to treat kindly and justly, liberally and obligingly, as he has the opportunity. Christian charity, therefore, puts us in an attitude of *friendliness* to all the world. But this universal friendship must, in realization and practice, be limited, because we are limited. Just as in alms and intercession, we cannot give alms to all, nor pray in particular for all; but we show our universal readiness to give help by making the most of the opportunities which are actually within our reach; so we cannot possibly *be friends* with all men, though we can and should

cultivate a *friendly* disposition towards all.



ST. JOHN.

The religion of Christ our Lord has given a wider range to human love, teaching us to love all men as men, since all are alike children of a common Heavenly Father, and all, however depraved, alike the objects of the Redeemer's yearning compassion. In this connection it is all the more remarkable and noteworthy, and perfectly true to the genius of Christianity, that the Apostle who especially enforces the broadest universal charity, love to all men as men, and special love to all brethren in the

Christian family, should be the one not so much to teach, but to illustrate particular and personal friendship.



SINCERITY.

True friends will not flatter each other, nor cherish illusions ; they will be willing to see each other, to be seen by each other without disguise, as they really are, so far as this can be without moral and spiritual injury to one or the other. They will tell each other the truth in love, and will endure it when told.



JEALOUSY.

Nor again will *jealousy* find room in a friendship where "we love in truth." If the one whom I love and to whom I devote myself has other friends, and finds in them more than I can give, surely, if my love is real devotion, and not self seeking, I should rejoice.



GIFT OF SELF.

The love of friendship must be the gift of ourselves to the friend we love on account of some excellence we perceive in him. Love makes us find delight in his society; we rejoice to spend and be spent for the friend whom we

see to be worthy of the oblation. We delight to place ourselves at the service of the one we love, to enable him, if it may be, to live a more perfect life by using any gift that we may have, while we feel that what is lacking in ourselves will be supplied in him, that we shall find ourselves truly perfected in and with that other.



LOVE.

We are apt to think of Love as if it were a strong, passionate Desire. But in truth love is not desire. Love seeks union indeed with the object loved, but not by grasping at that object to make it one's own,

but by self surrender. *Love is the gift of self* to the object loved.



SPIRITUAL UNION.

Husband and wife were made one flesh that they might become one spirit in the Lord ; that they should so live together here that they may together lay hold on eternal life. The natural should be the basis for a supernatural union.



CHOICE OF FRIENDS.

Be careful in the choice of your friends. A man may be *known*, it is said, by his friends. To a greater extent he may be *made* by his friends.

MARRIAGE.

Marriage is the Queen of earthly Friendship and nought must be allowed to interfere with or intrude upon its hallowed sphere.



CHRISTIAN FRIENDSHIP.

Truly Friendship does not occupy in Christianity the exclusive position it possessed in the ancient world. And why? First, because with Christians Friendship is no longer the only relation of love and friendship in individual life. In the old world Friendship had to take the place which marriage and family life fill with us. These scarcely existed apart from Chris-

tianity. The child was regarded as the property of its parent, the wife was certainly not the partner of her husband.

Friendship in Christianity is no longer all in all; it is but one ray of the moral sun.



SELF-CONTROL.

The *whole* of our natures must be brought under control and kept *in hand*. The *ear* is to be refrained from curiosity, the fruitful mother of so many vices, the *tongue* from careless and hurtful speech, the *will* brought into obedience to the will of God.

BAPTISM.

The proclamation, "This is My Beloved Son," is made at our Baptism. Then we are taken into fellowship with Christ, and are "accepted in Him, the Beloved." But the new life which is then implanted in us in germ, is to be developed. The heavens are opened above us, but we are not yet inside. By the aid of the Spirit Who has come to dwell within us we are to climb the heavenly stairway, which is none other than Christ Himself.



SORROW.

You have had sorrow, you have had bereavement. You have had

pain. You have had misfortune. What is the effect upon yourself? Is it teaching you to weep with those who weep? Is it quickening your sympathy? Is it making you more ready to help others, who are called to experience those same trials through which you have passed?



THE CROSS.

The Cross by which we are to stand confronts us in different forms. It is set up in different departments of our life. In *business*, when we have to witness for truth and integrity, to accept common poverty rather than violate Christian principle; in *society*, showing ourselves

on the side of Christ in matters of modesty, reverence, charity; in *domestic life*, in bearing bereavement, or separation, or misunderstanding; in our *personal life*, in a struggle with pride, self-love, or passion.



INFLUENCE.

Especially must we seek to influence those with whom we are naturally associated by ties of kinship and friendship and daily intercourse. For the twelve Apostles our Lord chose three pairs of brothers, as if to teach us that He would build supernatural upon natural relationships, cement and hallow the lower by the higher.

LOVE OF GOD.

Love must be the spring, and increased love the object, of all our religious exercises, our more frequent prayers, our retirement, our self-denial of whatever kind or measure, our spiritual reading and instruction—all must be undertaken in loving obedience to His call, not in conformity with fashion or for praise of men.



LENT.

Enter upon Lent with this determination to make it a *reality*, and with this *motive* and *object*, the love of God; and when you fast it shall not be as the hypocrites; your bodily

and earthly abstinence should fit you to receive Divine gifts for the nourishment of your spiritual being. You shall be rewarded of your Father Which is in Heaven.



COMMUNION OF SAINTS.

Whatever may be the laxity of the world's life and its pleadings for self-indulgence, this — the way of self-denial and the cross — has ever been the path of the Saints. I will follow their footprints. We must be associated with the saints of God here in common interests, common aims, a common life, if we would attain to their company hereafter.

FASTING.

His own fast of forty days, His whole example of voluntary poverty, the vigils He spent in prayer, the consecration of pain by His Passion — beside His frequent insisting upon the necessity of self-denial in general for all who would follow Him — all these taught His disciples surely that as Christ suffered in the flesh for them, they must arm themselves likewise with the same mind.



PATIENCE.

Remember, my Brethren, it is not *every* cross which sanctifies a soul. It is that portion of the Saviour's cross which He gives to each, to

meet and remedy the special faults and needs of each. Remember, too, that God's will is *done* in suffering as truly as in action, that the redemption of the world was effected by the hours of the Lord's Passion rather than by the years of His Ministry.



READING THE BIBLE.

Have some rule about it ; whether for daily study or at certain times, at least on Sundays, and perhaps on two or three days in the week beside. How refreshing would it be, like a tonic to the spiritual and moral life, as a fresh breeze of mountain or sea air, to bathe oneself for a few minutes every morning in God's

Word, as a corrective to the unhealthy atmosphere of the world's maxims and opinions; to look at life from God's point of view and in the light of faith, and so go forth to meet our daily duties and temptations!



PRAYERS FOR THE DEPARTED.

Certainly it would seem that a prohibition would be needed to prevent our continuing to mention before God in our prayers those who while in the flesh, whether present or absent, have long held a place in our supplications. How, indeed, *are* we to know in many cases whether a friend be still living (in the flesh), or departed (as we may hope, to walk

before God in the land of the more truly living)? Does the mother *hesitate* to pray for her boy at sea, because, in the months that have elapsed since they parted, his body may have been committed to the deep?



CHARITY.

Charity begins, but it must not end, at home. The narrower circle, whether of the family or of friends, or parish, or country, is to prepare for the wider. The very love of those with whom we are united by grace in Christ is to enable us to rise up to a love of humanity, transcending all ties of birth or educa-

tion, of social rank or nationality, even of Christian privilege, a love learned at the foot of the Cross of Christ, which will embrace all who are dear to God because of their value in His sight as made in His image and redeemed by the Precious Blood.



LOVE TO OTHERS.

The man who is true and unselfish to his friends is practising the virtue which he may be called upon to exercise in a wider sphere. The man who despises those more restricted relationships, whether of family or friendship or country, which God has established close about him, on

pretence of these being too limited for his regard as a "lover of mankind" and a "citizen of the world," you may generally suspect of being at heart absorbed in his own selfish interests, and regardless in any practical way of others.



NATURAL AFFECTIONS.

It will be useful to distinguish between *Friendship* and *The Natural Affection* which we feel for our family and kindred, for those related to us by a common origin, by ties of blood. This latter feeling is instinctive. Friendship has more of deliberate choice. It is or should be based on a reasoned perception

of excellence in its object. Natural ties therefore dispose toward friendships, they may pass into friendships, but they do not make them.



FAMILY FRIENDSHIP.

In childhood before choice is developed, brothers and sisters are friends in the nursery and school-room ; as we pass to years of discretion we form our friendships, choosing them wisely or unwisely. It is not only that members of a family may outwardly separate and be scattered, so that the intercourse is rendered impossible, without which, except in rare cases, friendship cannot be maintained ; but also

that as we follow our several paths in life, we may be diverging one from another in mental and moral tastes and characteristics. The tie of blood remains, but the bond of friendship does not exist.



MARRIAGE LOVE.

Friendship is not limited like the love of the husband for the wife to a single individual. A man may fitly have several friends. And this should leave no room for jealousy. But remember "a friend should never be more than a husband or a wife. This can never be reasonable or just, prudent or lawful."

EXCESSIVE FRIENDSHIP.

May I here give a word of warning concerning the folly, the danger of *excessive friendship*, especially between two persons of the same sex? One has noted it again and again, especially in young women, and nearly always with the same disastrous result. They live for a time entirely wrapped up one in another. And after a while there comes disappointment, jealousy, alienation. And the explanation was this: the friendship was excessive and therefore unreal; the friends were trying to be husband and wife to one another, and they were not sufficiently different; the very sameness of their sex prevented their being to one

another that which they were trying to be.



GOD IS LOVE.

God's love is ever the gift of Himself to us. And our love must be the gift of ourselves *to* Him and *to* our brethren ; to Him because of His infinite perfection, to our brethren for His sake, and because of His image reflected in them.



IMPATIENCE.

Nor will true friendship suffer us to be *impatient* of faults in our friend. We have not contracted an alliance with an angel. We devote ourselves to a friend, because in

spite of imperfections, which in part we may hope to remedy, we recognize that which attracts and fascinates us.



WEAK COMPLIANCE.

One of the most grievous sins against friendship is *weak compliance* with another's wish, when we know that wish to be contrary to the highest interests, the moral good of our friend. Surely if a friend is to be known in adversity, there is no adversity which so much needs his support as that of strong temptation, when we can hold out a helping hand to save a friend from falling. It would be so much easier, perhaps, to yield, to echo our friend's opinion,

to allow ourselves to be persuaded. But just as it is the part of a true friend to stand on one side at whatever personal sacrifice, to cut off the right hand and pluck out the right eye rather than be a cause of stumbling to another, so we must be ready at whatever risk of apparent unfriendliness to withstand a friend for his own good, to say No to our own inclinations, because we cannot and dare not say No to our Lord, whom we are bound to love supremely, above ourselves and above our friend.



TEMPTATION.

Cherish the remembrance of your union with the Body of Christ : re-

member it *in your prayers*. Remember it *in your temptations*, as a check to sin and an incitement to virtue. A child is sometimes restrained from some action which he otherwise would do, by the thought that he would disgrace a respected father or an honored family name. So be you held back from sin by the fear of dishonoring or defiling the Body of Christ, of which you are a member.



REST, LIGHT AND PEACE.

And we pray for those who are departed, and who rest in Paradise. Cold and heartless and unnatural it is to drop their names out of our

prayers, to pray with them and for them until the last breath is drawn and then to stop ! We know not how much they may need our prayers. This we know, that they have not yet attained their full joy.



PRAYERS OF THE SAINTS.

They pray for us. How should it not be so ? Shall we suppose that those who have spent their lives in the service of the sick and poor and suffering, or in reclaiming the fallen, close their hearts with their eyes to the sorrows and needs to which up to the last they ministered ? Will the mother forget her child ; the son, his father ; the

Pastor, those to whom through life
he has ministered? God forbid!



BODILY INDULGENCE.

Half our battle as Christians, —
shall I not say as Men? (for the Chris-
tian is the true Man), is in learning to
say No. And this we must practise
in things innocent if we would have
the power with regard to things
that are forbidden. Moreover we
must remember that all self-denial
develops character, that not only
in order to resist temptation to bodily
indulgence, but also to strengthen
the will, we need to learn a little
hardness.



LENTEN OBSERVANCES.

Let us endeavor in a true review of life, in a deepened repentance, in increasing self-discipline, to prepare for that summons which we know will come to ourselves, though when we know not. If in Lent we could more truly die with Christ to sin, our Easter joy would be oh! how much fuller, our hope of immortality more bright.



INSPIRATION.

The Bible is not intended to teach us Geology, Astronomy, History, or any other similar branch of knowledge. It was written, by its human authors certainly, for spiritual pur-

poses. The inspiration of the writers was a consequence of the revelation to them of spiritual truth. It enabled them to gain a clearer, higher conception of God, of His being and attributes — of man, his origin and destiny, the true standard of life, his relation to his Maker, the means of approaching Him, of being cleansed from sin, of advancing in holiness. These were the truths it was necessary for man to know. These therefore are revealed.



OBEDIENCE.

We must be ready to obey when once we are sure that a call comes from God. It may be to accept some

higher doctrine than we have hitherto believed, it may be to undertake some irksome duty, to submit to some painful humiliation, to face some dreaded sacrifice, never mind. Duties are ours ; events are God's.



LAW OF KINDNESS.

We are members one of another ; and he that loves God must love his brother also. We have no gift simply for ourselves, but whatever gifts, natural and spiritual, we have received, they have been bestowed for the common good, for the benefit of our brethren as well as for ourselves. We are to be ready to give and receive help one to and one from another.

MISERERE.

How often in our own experience, the triumphant strains of the *Magnificat* sink down to the plaintive tones of the *Miserere* or the *De Profundis*. You start forth in all the fervor of the first stages of a Christian's course, or to a renewed dedication of yourself to the Lord's service. And then after awhile comes sorrow. You encounter temptations ; doubts spread over you ; difficulties arise. Within are fears, without are fightings. All seems dark ; the soul tastes something of the discipline of Almighty God.



WATCHFULNESS.

Do not be surprised, if doubts and sorrows assail you ; if sometimes the light of God's countenance is withheld from you. This may be through some fault of your own. You have been careless in guarding that divine life which was entrusted to your care, and have suffered for your carelessness and your want of fidelity.



SYMPATHY.

My brethren, how often sorrow makes us selfish. It turns our thoughts in upon self. Sorrow is not intended to act like this. It is to purge us from selfishness. It is

to make us quick and ready to sympathize with others, ready to enter into their troubles.



BLESSED MARY.

“Blessed are they that hear the word of God and keep it.” Who so heard it and kept it as Blessed Mary? And she says to each one of us, Whatsoever He saith unto you, do it. So shall you share, she would say, in my higher blessedness.



HELPFULNESS.

You can bring wants before our Lord : you perhaps have some means

yourself of relieving those wants. He has bestowed on you gifts of nature or of grace that He has withheld from others, not that you may congratulate yourself that you have what others have not, but that you may have the higher blessing of sharing with them the gifts bestowed on you. You can at least bring their wants before our Lord in loving, earnest prayer.



THE MAGNIFICAT.

If we are rightly to utter the central word, Mary's *Magnificat*, this must be prepared for by the word of modest prudence and inquiry; it must be prepared for by the word

of humble self-surrender and simple obedience ; it must be accompanied by the word of gentle kindness and sympathy for others ; it will be followed in this world continually by the exclamation of loving complaint and expostulation. Many are the troubles of the righteous, but the Lord delivereth him out of all.



TRUST IN THE LORD.

“ *Whatsoever* He saith unto you, do it.” Take Him at His word ; trust yourselves absolutely to Him ; whatsoever He says, that irksome task, that painful sacrifice, that bitter humiliation, that acknowledgment of wrong in the past, that going for-

ward to some stricter following in the future, or to seek some means of grace, Confirmation, it may be, hitherto neglected; whatsoever it be that He says, only be sure He says it, and then whatsoever it be, do it.



THE PSALTER.

You should learn your way about the Psalter so as to be able, under all sorts of circumstances, to turn to appropriate prayers of supplication, of thanksgiving, of praise, of penitence. Take these two rules for saying the Psalms: (1) Say all in the Person of Our Lord Jesus Christ, in whom they find their

true fulfilment. (2) Then try to enter into them all, as personally applicable to yourself as the member of Christ.



LOVE FOR THE BIBLE.

A real love for the Bible is one great sign of being on the right road to Heaven. A man is said to be known by his friends. Truly also is he known by his books, the books through which he holds communion with their authors, and partakes of their spirit.



HOLY SCRIPTURE.

Let it always be remembered that we do not go to the Bible to get

our religion, or to learn our faith ; probably none ever did so ; all have gone to the Bible with some pre-conception, whether right or wrong, of what they would find therein. Not to learn our faith first of all, but that our faith may be strengthened, illumined, corrected if need be, and quickened ; this is the object of the New Testament Scriptures.



THE GOSPELS.

Study the Gospels, or rather the four-fold Gospel, as the very kernel of Scripture, the record of the earthly life of the Incarnate Word of God. As in the Psalms we are taught how to approach God, in the Gospels we

behold God drawing near to us. In the Psalter we speak to Him, in the Gospels more particularly He speaks to us.



WORSHIP OF JESUS.

Keep ever in mind *the two-fold nature of Jesus* our Lord. Contemplate and worship Him both as *the Son of God*, of one nature with the Father, and as *the Son of Man*, truly born of Mary's substance. Worshipping Him *as the Son of God*, of one nature with the Father, and as *the Son of Man*, truly born of Mary's substance. Worshipping Him *as the Son of God*, see in His earthly life the manifestation of the

Being and Character of the Invisible
God.



REVERENCE FOR THE BIBLE.

A few words more about *the spirit in which to read the Bible*. Read it always *with reverence*. Treat it not like any other book, quote not the words lightly; do not allow your children to do so. How many from bitter experience regret the idle foolish jests on Scripture phrases which were listened to and repeated in youth, and which recur to the mind to disturb our devotion in solemn seasons when we would fain be free from all such thoughts! Seek at all times to "honor God's Holy Name and His Word,"

COME TO JESUS.

Come to Him with the faith, the humility, the earnestness, with which His aid was sought in the Gospel ; take the words of the suppliants on your lips, make them really the utterance of your heart, and then look for Him to act towards you as He acted then.



THE OLD TESTAMENT.

Study the Old Testament stories for their wonderful delineation of *character*, showing indeed the wisdom of Him who knows what is in man. Look for examples and illustrations of the different *virtues and vices*, especially of your own besetting sins,

of the virtues you particularly desire to cultivate.



DIVINE ORIGIN OF THE BIBLE.

Have we not felt this difference between the Bible and all the other books? Other books suit us in different moods, but at times we should feel each to be unsuitable. But the Bible never so. It, we may say, is kaleidoscopic, and adapts itself to our every mood and circumstance. You have been to Church with some special subject in your mind and heart, some cause for joy, or for anxiety and sorrow, and the Psalms which were said in their appointed course, seemed as if not

only chosen, but written to express your Soul's desire, and the Lessons seemed read to you. A fellow-worshipper by your side, with widely different thoughts in his heart, has had the same experience as you yourself, on another occasion, and under different circumstances. It is due, as I said, to the Scriptures partaking of the Infinity of their Divine Author.



DEVOTIONAL READING.

Generally we should take for our devotional reading much *less* than a chapter—one paragraph, not longer than the portions appointed for the Epistles and Gospels for the several

Sundays and Holy Days in our Prayer Book. Take such a portion, pray over it, dwell upon its meaning, draw out its lessons of doctrine, of encouragement, of warning, of example, apply it to yourself, dwell upon each sentence like bees upon a flower from which they suck honey, so long as God speaks to you therefrom; then pass on to the next.



CONFESSION.

The value of Confession, in deepening their penitence, and the benefit of Absolution, not merely in giving comfort with regard to the past, but in aiding to begin a new

life, are thankfully acknowledged by thousands who have sought this help. Many have been eased of a burden under which they long had groaned, and have regained the liberty of God's children, either by a single general Confession, or by a practise of Confession from time to time, or at recurring seasons of need.



CHERISH THE CREED.

Each article of the Creed, enshrining some truth of God's revelation, is to be cherished, not only as a dogma, for the intellect to hold, but as a motive and a help to holiness, a restraint from evil, and an incitement to virtue,

FAITH AND LIFE.

Another special danger of our time lies in the attempt to sever the connection between Faith and Life. This fallacy may take the form of denying in words the necessity of any particular belief if only (as men say) the life be good, as if it must not be man's first duty to accept God's word if He has vouchsafed to us a revelation.



OUR CREED A SHIELD.

In how many temptations, doubts, and discouragements, should we be upheld, by calling up as motives the truths of our Creed!

For instance, in *doubt and mistrust* — “I believe in God the Father Almighty, Maker of Heaven and Earth.” In dread of *pain* — recalling the crucifixion of Jesus. In temptation to *pride* — the humiliation of His Incarnation. In temptations against belief — the witness of the Holy Catholic Church. In the assaults of the *flesh* — the Resurrection of the Body. As an aid to *truthfulness* — the General Judgment. In *despair* at the sense of our weakness — the indwelling presence of the Holy Ghost.



GOD, THE CREATOR.

All things created point to God

as their origin and source, both by their excellences and by their imperfections. By their imperfections ; for while they attract by their beauty, they disappoint by their hollowness, and fail to satisfy the soul. So is it with material beauty, with human love, with wordly honor, or earthly pleasure, with riches and wealth. We go from one to another, unsatisfied ; and yet we feel that we cannot be doomed to perpetual disappointment ; the cravings we experience must have some object which can really satisfy them. And so created things point away from themselves to God.



FAITH, HOPE AND LOVE.

Faith must behold, that Hope may reach out towards, and Love embrace God and the good things which He promises.



INFINITE PERFECTION.

All that is beautiful, noble, attractive in the world, is but a reflection of the Infinite Perfection of Almighty God. His perfection is but mirrored in the creature like the brightness of the sun in the water.



MEDITATIONS.

Faith is the distinguishing character of all the Saints.

Faith is to be the anchor whereby we cling to the other world.

Faith stands first in order, though not in time, among Christian virtues.

Faith is the groundwork on which all else is to rest.

Truth is food for the soul, on which it lives and grows, just as flesh and blood are food for the body.

When we seek to carry out His will, all are on our side. Nothing can really hurt or hinder.

When we oppose Him and use His gifts against His will, naught can really prosper.

Material grandeur, all physical beauty of form and colour, is a reflection of His spiritual Being, the fount of all life and order.

Intellectual greatness, the power of analysis, depth of thought, mental refinement, subtlety of perception, and clearness of expression, all image forth His uncreated wisdom.

Many may be the maxims and standards of the world, as regards faith and morals, but for ourselves we are bound by the law of "our Lord," and by His example.

And let us not lose the comfort of the expression "*our* Lord," not *mine* only. In following Jesus

we are separated from the world,
but we are gathered into the com-
pany of the Saints.

He Who overshadowed the
Blessed Virgin, He it is Who reveals
Christ in us, and perfects us more
and more in His likeness.



OBEDIENCE.

All that I have, O Lord, belongs
to Thee. I myself, with every power
of soul and body, am made and fash-
ioned by Thee.



RELIANCE.

God has given whatever friends
and blessings I enjoy. He can supply

the place of any He removes. Let me see Him in His gifts and trust to Him without His gifts.



ETERNAL LOVELINESS.

The moral beauty of love and purity which we admire in any of His Saints is a ray of His spotless holiness and perfect beauty.



JESUS.

Jesus, as the name of the Incarnate God, calls for our *love*; as the name of the Suffering Saviour, for our *penitence*; as the name of our Redeemer, for our *hope*.

SALVATION.

Is this the salvation I look for and seek from Him, deliverance from moral evil? How often, O Jesus, am I like to the Jews, ready to make Thee my King if Thou wilt provide for my worldly comfort; or desirous to be freed from external sorrow, and from the temporal consequences of sin. These, blessed Lord, Thou dost take upon Thyself, and hallow for our discipline. I would share them with Thee. Free me from that which is evil in Thy sight, from that which separates me from my God.



CHRISTMAS.

Before we commemorate His Birth into this world of ours, we must meditate upon the real and essential nature of Him whose nativity in the Flesh we celebrate. We must ever remember, if we are rightly to celebrate that Birth day, that it is not the beginning of His Being Who is born, but simply His Advent in our nature, the Coming into this world in our nature of Him Who was before the world, and by Whom the world was made.



OUR COVENANT.

At our Baptism we chose Him for our Lord, and at Confirmation

and repeated Communion we have ratified that choice. We have been marked with His seal, signed with the sign of the cross, as belonging to Him, and pledged to serve Him.



RENUNCIATION.

Before in Baptism we can accept Him as our Lord, we must throw off all allegiance to His enemies; renouncing the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that we will not henceforth follow nor be led by them.

COWARDICE.

Let us think particularly of our sins of *human respect* and cowardice in confessing Him whom we daily acknowledge as "our Lord." How should those words, so often repeated by us, nerve us to chivalrous boldness before the world in protesting against all that is dishonoring to "our Lord" as impugning His truth, making light of His claims, violating His laws of purity, integrity, and charity.



THE VIRGIN BIRTH.

We must bear in mind this great law of the Catholic Faith, that all the

mysteries of the Creed have their counterpart in the spiritual life of the faithful. Every mystery of our Lord's Incarnate life is to be reproduced in His life of grace in us, His members. This mystery of His birth in the flesh is the pattern of our new birth. He Who was born *for* us upon His Incarnation, is born *within* us upon our regeneration.



CRUCIFIXION.

With his scourged back, His suffocating breast, His parched lips and aching brow, His weary limbs and throbbing heart, His pierced hands and feet, He manifests an experimental sympathy with us in

any and every kind of suffering which we may be called upon to endure.



CALVARY.

The scene on Calvary was an illustration of the outrages which sin perpetrates upon all the perfections and titles of God. It denies His wisdom, spurns His love, defies His power, outrages His holiness.



CHARACTER.

It is what we are, not what we have, what we are, not what we do that is of real importance and affects our standing before God. Remem-

ber it if you have but few talents, and small opportunity, as it seems for exerting influence, if you are laid by through sickness or some other cause from many privileges or helps that you value.



A FUTURE WORLD.

The union of parents and children, of friend with friend, will last on in a *future* world so far, and only so far, as it belongs to that *higher* world over which death has no power, so far as they share those interests which survive the crash and shock of the dissolution of our lower nature, and our passing away from

earth. Blessed indeed it is to look forward to the survival, to the renewal in higher expression and freed from all that is lowering or disappointing, of unions begun here, to be perfected there, of unions based on that which passeth not away.



SPIRITUAL LIFE.

Let us endeavor to have our marriage unions, our friendships, really "in the Lord;" to uphold a high standard of human intercourse; to cherish the spiritual side of all human relationships; to seek that this may be the predominant element, at any rate that it may never be wholly absent.

EASTER.

These, my Brethren, are thoughts appropriate to the Easter Festival. For the great spiritual lesson of this season is that like Jesus our Lord during these Forty Days between His Resurrection to a new kind of life and His Ascension into Heaven, so we, during our time of probation here, are to live *in* the world as not *of* it, in the power of our regenerate life, born anew from above.



“BE YE PERFECT.”

Our mental condition is far more closely interwoven with the bodily than we are wont to imagine. The

material and the spiritual elements in our complex being are continually acting and re-acting one upon the other. In some of these temperaments the qualities become blended in the perfect man. They are present in due proportion balancing one another and all duly harmonizing.



TEMPERAMENT.

Whatever your temperament, your natural disposition, remember it needs justice and it can be sanctified by the highest natural gifts. You may have qualities that fill you almost with dismay, but you should remember that these very qualities are meant to be useful to you, and they

will be if disciplined properly and directed in the proper channels.



KNOW THYSELF.

We are impressed with the necessity of studying our own dispositions, to examine ourselves, to know ourselves as we really are. Let us learn to know ourselves more perfectly. Let us know in moral force where we actually stand. Let us know what are the defects, the weaknesses, the dangers of our own characters and set ourselves to work to remedy these faults, and this we may do in the light of those capacities for good which each one pos-

sesses, the disposition implanted in our natures which tend toward virtue and noble aspiration, the result of grace, and consider how these vices have grown and developed.



HUMAN WEAKNESS.

On account of its liability to be perverted, to be led into extravagant evils and weaknesses, into bad ambitions and imperiousness, into violence and unscrupulousness, those who possess the choleric temperament should be very watchful that it is carefully exercised, restrained, and disciplined. The excesses into which this disposition is liable to lead one are pride, love of power,

revenge, jealousy — in short, all the dangers which are the temptations of strong character.



THE POWER OF PRAYER.

Though we may not know of what Divine assistance in particular our friends, whether living or departed, may stand in need, surely we may at least *commend* them to the mercy of the All-Merciful, begging Him to preserve them ever in His favor and under His protection, and to grant them what *He* in His love and wisdom sees best for them — the gifts that He wills to bestow, but the bestowal of which He has in

part at least made conditional in our petitions.



“HOW SHALL THIS BE?”

We have continually to inquire whether this new thought that comes to us of some dedicated service, of some new doctrine beyond what we have hitherto received, whether indeed it be in harmony with what we have already been taught, whether it be a true development of that faith we have already received, whether it be reconcilable with existing duties and obligations. We are face to face with what seems to be conflicting duties, and we have to try and see how far they are

really in harmony one with another.



PRUDENCE AND INQUIRY.

Some thought and suggestion comes to us, it may be of some new doctrine different from that we have hitherto received; it may be some thought of a special service that we see it in our power to do, to give ourselves for instance to holy orders, or to missionary work; or it may be the thought of some stricter rule of life, and some closer walk of devotion. Some such thought and suggestion comes to us, ought we at once and without hesitation to accept it? No; try the spirits

whether, they be of God. See whether that thought that comes to you really comes from God, not in any spirit of reluctance, not with any shadow of hesitation as to obeying the word if only you are once convinced that it comes from God.



BROTHERLY KINDNESS.

We have to take care that that taunt, which has been used sometimes by the unbeliever, that selfishness is the besetting sin of religious people is not true of us. It is meant that those who are eager about their own salvation or about their own sanctification are apt to be

so wrapped up in themselves that they are heedless of the interests, temporal or spiritual, of others round about them. Is it often seen that persons who are very careful about their spiritual interests are heedless about the welfare of those who are near and dear to them in the flesh?



“LOVE IN TRUTH.”

Christian Friendship will be rooted in Christian Faith. Christianity does not make friends, but it is the spiritual force which binds their inmost hearts together. No friendship can be really durable which does not rest upon an agreement of moral sentiment. A true friendship must

be conditioned by a common view of life, a common conviction in respect to what is supreme and most sacred.



PERFECT LOVE.

Love "for the truth's sake" in the acknowledgment of a common ideal, in the recognition of a common law, in a common view of the meaning of life, in the common hopes and fears concerning that which will follow it, above all in devotion to a common personal Master is love perfected. Christian Friendship is both love "in truth" and love "for the truth's sake." Seek, my Brethren, to realize the dignity, the

sacredness, the value of such friendship. Many of us have experienced its power, little as we may have deserved such a blessing. Cherish it for yourselves, spurn not its help. No man liveth unto himself and no man sufficeth unto himself.



FELLOWSHIP OF THE SAINTS.

Train yourselves, my Brethren, for this, in true, pure, loyal, unselfish friendships; bearing one another's burdens, giving and receiving help one to and one from another, prepare for this consummation of love "in truth and for the truth's sake."



FAMILY LIFE.

Let us see that the sanctity of *family life* is carefully guarded by us, and its duties faithfully fulfilled; husbands and wives, parents and children loving and serving one another "in the Lord." The family is God's first institution on earth. Both Church and State are but the development and expansion of the family.



SEEK AND YE SHALL FIND.

If we really give ourselves to the study of the Scriptures, we shall find in them an inexhaustible store of teaching. Seam below seam the metal is found more precious. Has

it not been so in our experience? While there are depths in Scripture which no human intellect can fathom, there is ever a plain and direct meaning for those who with pure heart and single intention seek to learn of God from His Word.



THE GLORY OF GOD.

It has been said as a kind of taunt, but surely not altogether without truth, that the besetting sin of religious persons is selfishness. There *is* a danger, in certain stages of religious development more particularly of the soul becoming too exclusively absorbed and occupied in its own spiritual concerns. Our business as

Christians is not simply to "save our own souls." This is not to be the chief motive of our life. Rather seek to live for the glory of God and for the good of your brethren ; thus shall you find the salvation of your own souls, your salvation from the worst of all evils, the dry-rot of selfishness.



GOD'S WILL.

You have perhaps known persons who were heroic in *self-denial*, ready to set themselves hard tasks, very active in work for others, zealous for the Church, who yet were wont to chafe under petty provocations, to be fretted at the disappointment of their plans. Maybe by some dis-

pensation of God's Providence, they were hindered from carrying out their designs, laid by through sickness, or through some want of co-operation on the part of friends on whose sympathy they relied, they were foiled. Then there was crossness and repining. In each person there was a need, there is a need for any of us in such circumstances, to add to temperance and self-denial *patience*, the patient acceptance of and resignation to God's will.



THE GRACES.

Lest Faith should be unproductive, we are to add thereto Virtue, lest Virtue should be unintelligent

to add Knowledge, and lest Knowledge should be unpractical, the activity of the intellect alone, we must add Temperance or self-control.



SPECIAL REVELATION.

All inspiration means a *revelation* of some kind. We sometimes speak of a painter as inspired ; that is because there has been a revelation to him ; the veil which hides the beauty of the world from ordinary men has been drawn back for him, and he has been inspired to see it and to reproduce it. Again we call a poet inspired ; that is because the truths which underlie human life have been revealed to him. Even so the Jew-

ish People was an inspired nation — because Almighty God had given to them a special revelation of Himself.



CELIBACY.

Married life may be, as one has termed it, “the highest form of asceticism.” This I am not prepared to deny. But certainly it is a form asceticism that is not necessary for all persons, nor desirable for certain forms of work. We need some men free, absolutely free, from domestic and social ties, ready to go anywhere, to do anything, to take their life in their hands, to run the risk of infection, to live in slums, which may

be impossible, or which it would be wrong, for a married clergyman to do.



BROTHERHOODS OF THE CLERGY.

For a single life for the Kingdom of Heaven's sake, for a life of special and entire dedication, a Divine vocation is required. There is no question of the comparative sanctity of different estates of life in the Christian Church ; the question for each to consider is : Along what path shall I follow the Lord, and fulfil *my* ministry ? Lord what wilt Thou have *me* to do ?



CHRISTIAN FIRST, THEN CATHOLIC.

It is possible, remember, to have a keen intellectual and æsthetic appreciation of the truth and harmony and beauty of the Catholic Faith, to see the folly and weakness of other rival systems, and yet to be sadly wanting in the Christian spirit. Let us take care that while we contend earnestly for the Faith once delivered, we build up our life thereon ; that while we prize the means of grace which Christ our Lord has stored up in His Church, we show forth the fruits thereof in our lives. So shall we adorn the doctrine of God our Saviour, so shall we win others to value what we prize.

OUR CHURCH.

Our Church occupies a position if it will be true to it, of great advantage. She may serve as a rallying-point in these days of general unsettlement for many who, tired of Protestant negations and Rationalistic speculations, are seeking for a firmer historical footing than can be found in the sects around; and for many likewise whose eyes are opened to the untenableness of the Roman claims, who wish to be Old Catholics not modern Romanists.



Appendix.



To round out and give an historic completeness to Dr. Lindsay's admirable introductory words, the publisher here appends two interesting epistles recently published in a Boston newspaper, together with two editorial expressions of opinion called out in consequence of these letters.

No incident in the history of the now celebrated case of Rev. Father Hall is more important than the following letter, which was recently received in Boston. It is in effect, though addressed to an English bishop, the reply of the Superior of the Cowley Fathers to the American bishops, and will be read with intense interest :

OXFORD, Nov. 17, 1891.

So many misconceptions appear to be current in America in regard to the recall of Father Hall, and the action of the Society of St. John the Evangelist in this matter has been so misrepresented in the public prints and in private correspondence, that it seems

desirable that some statement of facts should be made which shall enable those who take interest in the matter to hear the other side. The letter which follows will, it is hoped, explain itself. It was written to our Visitor, the Lord Bishop of Oxford, in response to a kind invitation from his Lordship that our view of the case should be laid before him for his information, and it is with his kind consent that it is now printed.

R. L. PAGE, Superior.

TO THE RIGHT REVEREND THE LORD BISHOP
OF OXFORD.

St. JOHN'S MISSION HOUSE, OXFORD,

Nov. 11, 1891.

My dear Lord Bishop — Your Lordship has kindly sent me the letter of two of the American Bishops, the memorial from Boston and other papers on the subject of Father Hall's recall, and courteously invited me to write to you with regard to them.

The writers for the most part seem to think that the American Church (P. E.) has a kind of vested interest in Father Hall, and that the Society of St. John the Evangelist has committed a great act of injustice to the Church by recalling him to England. But surely that is not so. Our action may be thought

to be unwise, or it may be thought to be unfair to Father Hall, but I cannot see that the mere act of recalling him, apart from the grounds of that act, involves any injustice to the American Church. The Society sent Father Hall to America. He went there under obedience, and his stay there has been prolonged under obedience. He knew that he was liable to be recalled if at any time it seemed best to do so. The Provincial is appointed for three years, and the time of reappointment is so arranged that the Superior of the Society (who is also elected every three years) may, on entering upon his office, have the power of nominating his own Provincials. Others of our Fathers who have worked in America have been recalled from time to time; and similarly Fathers have been recalled from India and South Africa. Doubtless it would not be right to recall a Father, unless under the stress of absolute necessity, if no provision were made for such work as the Society might have undertaken in this or that place. But in the present instance we are sending three or four Fathers to Boston to take in hand all the work to which the Society has pledged itself, to replace one whom we recall.

One has no wish to set up claims on

people's gratitude, but when one is wrongfully accused of injustice in connection with the withdrawal of Father Hall, one may be permitted to call to mind the fact that he joined us as a layman, that he was ordained by your Lordship's predecessor on the title of his membership in our Society, that he consequently received his training in the life of a priest in the Society, and that the Society having so trained him has given America the benefit of eighteen years of his life and work. It seems to us that it might fairly be held that America has some reason to be thankful to the Society in connection with Father Hall. Apart from the action of the Society it is most unlikely that he would ever have been in that country.

I now pass on to the consideration of the letter addressed to your Lordship by the Bishops of—— and——. I notice that the Bishops omit all reference to one principal cause of Father Hall's recall. The original difficulty, which first brought up the thought that it might be well that Father Hall should be recalled, arose from the fact that he desired a complete separation of the American Province from the Society at home, whereas the other Fathers who are working in America are quite averse to any such policy. They

are in favor of a considerable measure of independence, but they desire that some real bond of union should remain. They wish in fact that we should aim at a free affiliation, and we are quite prepared to grant it, but it would be impossible with any hope of success to carry out such an affiliation under a Provincial who does not believe in its feasibility. If it is to be done at all, it must be done under a Provincial who is in sympathy with the idea. No doubt at the last moment Father Hall expressed his willingness to accept the policy of affiliation, but he expressed at the same time his opinion that he had very little hope of such a policy succeeding. Father Hall may be right, but at present he stands alone in his view so far as the Fathers of the American Province are concerned. As things are, it would be impossible at present to adopt a policy aiming at entire independence. If we remain in America, we must prepare for affiliation, and if such policy is to have a fair chance of success, it seems desirable that Father Hall should return home. It would not be possible to place Father Hall under one of the other Fathers of the American Province. This whole side of the matter is not even alluded to by the Bishop of—— and the Bishop of—— in their letter to your Lordship.

Passing on from what the Bishops do not notice to what they speak about, I observe that they consider that my action in releasing Father Hall from his duties as Provincial, and in recalling him to England, was *ultra vires*, because one of the reasons, which in my letter to him I assigned as the ground of my action, had relation to his "position as a clergyman of the Diocese of Massachusetts and a Priest in the American Church."

On this I would observe that I should have considered it to be quite *ultra vires* if I had attempted to coerce Father Hall into withholding his signature from Dr. Phillips Brooks's testimonial. I have no authority to interfere in the action of my Brethren when they are exercising functions entrusted to them by the Church, and it would have been Father Hall's duty to refuse to acknowledge such a wrongful exercise of authority, if I had attempted thus to coerce him. But when the whole matter of election was finished, and when Father Hall's action in signing the testimonial was formally brought before me, it did become my duty, and as it appears to me, I certainly had the right to consider whether it was desirable that Father Hall should continue to represent our Society in America in the responsible position of Provincial. I am

not now considering whether I exercised my right wisely in the particular case; I am only stating my view that I certainly possessed the right. One could conceive a case in which a Provincial who was also a member of a Diocesan Convention might have signed the testimonials of a Priest elected to the Episcopate whom he knew to be secretly a Roman Catholic or an unbeliever, or a person of immoral life. In such cases it will surely be admitted that the Superior would not be acting *ultra vires* if he should consider it to be his duty to remove such an unfaithful Provincial from his post. In a religious society, such as ours is, the Superior General must take into consideration the *whole* action of his subordinates. He cannot allow one who has received from him a delegated authority to continue to act as a representative of the Society, when in matters of serious importance he has ceased to be in sympathy with those whom he represents. If such a principle were once admitted, our Society and any other religious Society would very soon break in pieces. Father Hall in his letter to his congregation states very well the principle which I am trying to explain; and as might be expected from his loyalty and sagacity and candor, he expresses his own personal adhesion to it. He

says concerning his Brethren — “ they certainly have a right to be represented by one in whom they have entire confidence, who fairly represents them.” Father Hall knows perfectly well, as we all know, that my action in this matter was in no way *ultra vires*, but was thoroughly constitutional. It appears to me that the Bishops of — and — have not noticed the distinction between the wrongful use of the authority of a religious Superior, who should directly interfere with the action of one under his authority, when fulfilling the duties entrusted to him by the Church, and the totally different case of a Superior reviewing the whole past action of his subordinate, and deciding whether it was desirable to continue him in this or that office.

I now proceed to touch upon the other point of importance discussed by Bishop — and Bishop — in their letter to your lordship. Even if it be granted that the society had the right to review after the event Father Hall’s action in relation to the confirmation of Dr. Phillips Brooks’ election to the Episcopate, the bishops imply that they consider that the society was mistaken in its views of the extreme gravity of the case, and of the consequent obligation which lay on them to

clear themselves of all participation in the action of their provincial.

In entering on this, the most serious aspect of the matter, I wish to protest at the outset that I and my Brethren claim no right to pass judgment on those American Bishops and others of the Clergy and Laity in that country who take a different view of the matter from ourselves; but we had a right, or rather it was our bounden duty, viewing the matter as we did, and implicated in a measure as we were, to clear ourselves in such manner as we could from all share in that proceeding. The case presented itself to us in this wise:

We were informed—and we had every reason to believe that the information was true—that Dr. Phillips Brooks had invited Unitarian ministers to be present at a Celebration of the Holy Communion in his Church; that a pew had been reserved for them; and that they had been admitted publicly to Communion in the Holy Sacrament of the Body and Blood of our Lord. We should be only too thankful to hear that we were misinformed; but no one at our Conference (and we had several Fathers from America present) disputed the substantial truth of the allegations. We know that

at the time these things were alleged to have happened, Dr. Phillips Brooks was urged to clear himself of the accusation, but that he did not do so. From that time to this he has been content to remain under the imputation of having invited to the Holy Table of our Lord those who deny the fundamental doctrine of the Gospel, and who, moreover, actively propagate that denial in their capacity as Ministers of the Unitarian Body. We hold that no Minister of Christ has a right to allow himself to remain under such a reproach without taking steps to clear himself, if he is able to do so. For ourselves, we believe that Dr. Phillips Brooks has refrained from clearing himself because the accusation is substantially true, we hold that it is the simple fact that he has been guilty of "disloyalty to the Faith and Order of the Catholic Church." We are well assured that, if the facts be as I have stated them, your Lordship will agree in our estimate of their gravity.

It may, however, be said that we ought to feel convinced that we have been mistaken in regard to the acts, now that we are authoritatively told that a majority of the American bishops are satisfied concerning Dr. Phillips Brooks' loyalty to the Church's Faith and Order. Their decision would no doubt im-

pose on those of us who may at any time be ministering in the Diocese of Massachusetts the duty of recognizing Dr. Phillips Brooks as the canonical occupant of the See; but we do not think that it imposes on the society as a whole, the duty of reversing its action in regard to Father Hall. I wish to speak with all the respect that is due to the official action of the American Episcopate, but we must point out that the words of the bishops of — and — imply that a minority — and we believe a large minority — of bishops in America are not fully satisfied in regard to Dr. Phillips Brooks' loyalty to the Faith and Order of the Church. The facts of the case as they have come before us lead us to agree with that minority. We have no proof that these facts have ever come before the American Episcopate as a whole, and we have every reason to believe that in some cases the Bishops and Standing Committees refused to go behind the official certificate of orthodoxy which emanated from the Diocesan Convention. The exact words used in that certificate were these: That the Bishop-elect was not "justly liable to evil report * * * for error in religion," and that the signatories in their conscience believed him to be of "such soundness in the faith," "that he is apt and meet

to exercise the office of a Bishop to the honor of God and the edifying of His Church."

Now, there can be no sort of question that among all those who signed the testimonial from the Diocesan Convention of Massachusetts there was no one whose name would carry greater weight in such a matter with the Bishops, or at any rate with many of them. than Father Hall. The letter which Bishop —— and Bishop —— have written to your Lordship, and the terms in which they speak of Father Hall make it needless for me to adduce corroborative evidence on this point. It is a joy to us to feel that our dear Brother has obtained the position of influence which he has through the many graces and gifts with which he is richly furnished; but in this case we hold that his influence was exercised in a way that was disastrous to the Church; and holding that view our consciences compel us to take action in accordance with it. It is the opinion of some American Priests of standing that if Father Hall had refused his signature the confirmation of the new Bishop's election, which was warmly contested, might never have taken place. However that may be, we agreed with those American Bishops who refused to assent to the confirmation, and noth-

ing has happened since our Conference to make us think that our view of the matter was a mistaken one.

I think that I have now touched on all the points of importance raised by the letter of the two bishops.

I am, my Lord Bishop,

Your obedient servant,

R. L. PAGE.

It has been implied, if not asserted by persons in America, that in recalling Father Hall, I was forcing him to break the canons of the American Church. If such were indeed the case, Father Hall would be under no obligation to obey such an unlawful command. The canons of the Church must take precedence of any obligations arising out of membership in a private Society. Moreover, the first of our own Statutes requires that all our members shall "be careful to observe all canonical obligations belonging to any position which they may occupy in any diocese;" and our second Statute defines that "regulations of the Society * * * shall not interfere with any constitutional claim upon the Brethren's obedience, belonging to the Church or her authorities." But, in fact, Father Hall has expressly denied that "ca-

nonical or other regulation is violated by my [*i. e.*, his] return to England at the bidding of" his "Superior, any more than in the case of another clergyman who might do so for family or other reasons." R. L. P.

A VERY SUPERIOR ATTITUDE.

"Superior" Father Page's reasons, as contained in a two-column brief, for recalling Father Hall, will be regarded by most people, as rounding out the evidence of Mr. Page's supreme unfitness to manage a religious order working in this country. The simplicity and arrogant tone of his argument are its conspicuous features, although interwoven into these qualities will be found the true British tenacity in his unwillingness to part with authority. What Superior Page has to say about the indebtedness of Father Hall to the order, Mr. Hall being a man incomparably a superior to any other in the society, as this British prelate concedes when he virtually alleges that he holds him responsible for Bishop Brooks' confirmation—will only increase Mr. Page's discomfiture among American Episcopalians for meddling with this business.

Where does this head of a foreign organization obtain the authority to set himself up in

judgment over the bishop who is so entrenched in the hearts of Churchmen throughout his diocese? Father Page's canting criticism of Bishop Brooks will be read only to be condemned wherever the former minister of Trinity Church is known. As for the popular priest who is now at Cowley, the accusation preferred against him by Superior Father Page will only add to the popular desire that he should free himself without delay from the fetters in which religious bigotry has enmeshed him.

Superior Page apparently thinks himself a bigger man than Bishop Brooks. Cowley may so consider him, but not the United States. This country broke long ago its English leading strings, and Father Hall had the wisdom to perceive and acknowledge the fact. This letter of Superior Page's, displaying such various misinformation as to Episcopal affairs in Boston and our country at large, will be read by most churchmen on this side of the Atlantic with a considerable degree of indignation, tempered by the opinion, however, that nothing else could be expected from an institution located at Cowley, England.

FATHER PAGE EXPLAINS.

What is intended as a reply to the criticisms of the American bishops and clergy to the action of the Society of St. John the Evangelist in regard to the recall of Father Hall has been given to the public in one of our contemporaries at full length, and it shows very plainly that Father Page and his associates do not understand the situation. They organized eighteen years ago in the American mission, and were invited to establish themselves in Boston. They were allowed to do their work in the Episcopal Church with entire freedom, and much gratitude has been expressed in many quarters for what they have done. It is through this society that Father Hall was enabled to render the services which have endeared him to Americans. This is all freely conceded. But there is another view of the case. Father Hall was given to understand that his work was to be reasonably permanent. The congregation at St. John's so understood it, and it was for this reason that Father Hall accepted offices in the diocese of Massachusetts. Now comes the crux of the whole difficulty. It is two-fold. He found it impossible, on account of the independent position of the American Episcopal Church, to establish his order in

this country without independence of an English superior and English control. This was refused, and Father Hall then accepted affiliation with the parent society as a practicable basis; but while this point was being settled, a fresh difficulty arose.

Father Hall, though voting against Dr. Brooks in the diocesan election, as a member of the standing committee, saw no reason to refuse to sign his testimonials. This action undoubtedly had weight with many other dioceses and many bishops. It showed that Father Hall believed in the theological soundness of Bishop Brooks, and that he had the courage to say so, though as a private clergyman he did not feel called upon to vote for him. This is really the ground-reason for Father Hall's recall, as can be easily verified by reading the letter of Father Page, addressed to the bishop of Oxford, in Saturday evening's *Transcript*. Father Page thinks that the bishops who voted against the confirmation of Dr. Brooks were in the right, and he apparently believes the miserable stories that were in circulation against his orthodoxy. It is in order to exercise his liberty to fire a shot at Bishop Brooks that Father Hall is recalled, and the important mission work which he had in charge is will-

ingly broken up. Surely, this is using hindsight for insight with a vengeance. Bishop Grafton, who is reported to have voted against the confirmation of Bishop Brooks on grounds of conscientious conviction, though he could not have secured his own election to the Episcopate if Dr. Brooks had entertained a similar conscientious conviction as to Father Grafton's orthodoxy, has recently stated that Dr. Brooks would be received in the house of bishops with open arms; but it is reserved for the Cowley superior to make his election the reason for breaking up the work intrusted to Father Hall in America, and to utterly destroy all efforts to advance his society in this country. Has not the time come for Father Hall to request a release from his vow of obedience to this society, and to return to the United States, to take such action as the new situation may call for? It is quite certain that a thousand people will wait for his decision with much anxiety, and the universal conviction will be that Father Page has mistaken the wood for the trees in his letter.



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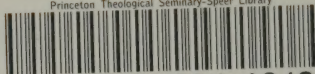
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